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HOW TO HANDLE GUESTS

"You've probably all heard something like this: 'Sorry we missed you guys last Sunday, but we had guests.' It happens quite a bit. Conscientious people who entertain weekend guests can get into a loyalty bind. They know that keeping the Lord's Day holy means worship; and they also want to be polite and gracious to their guests. More than a few Christians have asked, 'In this kind of situation, what can I do?' Actually, the answer can be pretty simple.

"For one thing, you don't have to choose between guests and Church. You've already made that choice at Baptism? If anybody's going to have to make a decision, let it be your guests. That's the best way to be serious Christians and good hosts.

"Let it be known that on Sunday, every Sunday, the church is going to find you in it. No need to be bombastic or loud, just matter-of-fact; and then allow your guests two alternatives, perhaps something like this: 'OK troops, here are choices A and B: Choice A is going to church with us, and we'd love to have you come. Choice B is the percolator, refrigerator, newspaper, and make yourself at home until we get back. Which will it be?' You will have accomplished two things (at least!). You will have allowed your guests the freedom of making their own choice. And the impression made on your friends may be something like 'Gosh, they're really serious about this!" That is what some folks call witnessing. You may be surprised how often the answer to Choice A is, 'Hey, on second thought, wait for me!'"

* * * * * * * *

From the day of your birth
'Til you ride in the hearse,
Things are never so bad
That they couldn't be worse!

* * * * * * * *

A drunk stumbled up to a parking meter and put a dime in it. As it went up to 60 he exclaimed, "Oh, no, I've lost a hundred pounds!"

If there is no hope in sight,
You see the tunnel but not the light,
Do not wander, do not stray –
Pause a moment, just to pray.

A BUTTERFLY IS HIDDEN IN A CATERPILLAR

Suppose a visitor to our earth from another planet were to see a caterpillar on a rosebush, and that a conversation could take place between them. It might go something like this: "How ugly you are, and how gross, doing nothing but eat, eat, eat all day long," says the visitor. "True," replies the caterpillar, "but I won't always be like this. Some day I'll have beautiful wings, and fly from flower to flower." "A likely story," says the visitor with a laugh.

A few days later this stranger finds a hard brown chrysalis on the rosebush, and is surprised to hear the caterpillar's voice saying, "Now I'm worse off than before. You think I'm dead because I can neither move nor eat, but soon I shall have a resurrection and fly in the sun." "Poor deluded worm," says the visitor, "you'd better accept the fact that your life is over."

But about three weeks later the stranger, strolling in the rose garden, is surprised to hear the caterpillar's voice again. Looking for the chrysalis, he sees one beautiful wing and then another unfolding from its cracked shell. "You see," says the voice, "my resurrection has come," and spreading its wings the butterfly flits away to enjoy its wonderful new existence.

Now we are imprisoned in heavy earthbound bodies. One day, like the chrysalis, they will become inert – and the unbelieving will proclaim that that's the end of us. But the resurrection day is coming when we shall rise in newness of life, to receive bodies like Christ's, that will be as spiritual and able to move as quickly as our minds and souls are now.

SIGHT

Paraskeva was a popular name in Russia and Bulgaria. Years ago it was also popular in the U.S. However, sad to say, it was unusual to hear the name because the Paraskevas were called Pearl or Theresa among other names.

Who was St. Paraskeva? She was the late child of wealthy, God-fearing parents who held religious classes in their home because it was against the law for this instruction or church services to be held in public. This was true in Rome in the 2nd century when she lived. She was a joy to her parents because she was beautiful, talented, obedient and had a brilliant mind.

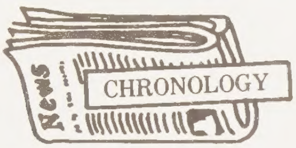
She received her name Paraskeva, which means Friday in Greek, because she was born on that day of the week. In fact, in Bulgaria we saw churches which were dedicated to St. Pyatnitsa (Friday) Paraskeva.

Her aged parents died when she was a young teen, leaving her with a large estate. She gave it away to the poor and became a nun. She fulfilled her monastic duties by traversing the countryside, preaching the Word of God and evangelizing the Good News everywhere she went. She preached the truth about Christ with great zeal even though Christians were subject to bloody persecution. In fact, the persecution was so cruel that it is difficult and painful to describe. The Christians underwent the most terrifying tortures imaginable. Many times after they were exhausted and mutilated they were revived so that they could be tortured again. Rather than annihilating the Christian faith, the suffering and spiritual feats of the martyrs strengthened it.

Her mission work was brought to the attention of Emperor Antonin. He ordered her to recant Christ and to worship the pagan idol. She refused and she was thrown into a hot cauldron of bubbling tar and oil. She was not harmed. Suspecting that some sort of sorcery was responsible,

(Continued on Page 15, Col. 3)

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JULY 1996

DIED: Fr. John Waschak of Pittsburgh, PA.

THE RIFT between the Patriarchs of Constantinople and Moscow has been closed. A temporary solution has been agreed upon. The American pattern has been adopted. Parishes have the choice of being under the omophorion of either Patriarch.

A LAYMAN has been appointed as chancellor of the Scranton Diocese of the Roman Catholic Church.

MANY MISSIONS ARE BEING STARTED in the Philippines by the Rev. Hiermonk Philemon, Orthodox Christian Center, PO Box 3274, Manila, Philippines. He is in need of educational material, and toys and clothes for the children.

THE OLDEST MAP OF THE HOLY LAND made about A.D. 560 was discovered among the ruins of a Greek Orthodox Church in Madaba, which is south of Amman, Jordan. It is a large mosaic, parts of which have suffered considerable damage. The original map once depicted the entire Middle East in the time of Emperor Justinian. It was composed of more than 2 million colorful fitted stone cubes. Place names are in Greek. The most interesting part of the map is a city plan of Jerusalem. Visible are the Church of the Holy Sepulchre, the Hagia Sion Church and the Coenaculum (Upper Room).

THE IKON OF THE THREE-HANDED MOTHER OF GOD, which was featured in the June issue of The Orthodox Herald, may be purchased from St. Isaac Skete, Rt. 1, Box 168, Boscobel, WI 53805 varying in price from $6 to $100. For more info, write address above or call 608-375-5500.

TEMPLE BUILDING is a new program instituted in Russia. As most churches are situated in what are now the old, central parts of cities, it was felt that the temple building program must go to the outskirts of cities where most of the housing is being built. The move hopes to make it easier for people to attend the church services and participate in educational programs as many of them have not been baptized. The plan is to build modular, metallic churches which will accommodate from 150 to 500 people. These buildings, which can be built in 3 to 4 months, will be adapted to the cold, northern climate.

PATRIARCH ALEXIS recently gave a report on the sacraments of penance and communion. He stated that priests not give absolution "lightly" for the Lord will exact from the priest for every unhealed sheep lost. General absolution and other forms of general or group confessions are not acceptable practices and do more harm than good to the souls of the faithful.

THE FIRST ORTHODOX PARISH IN NORTHERN IDAHO is now being organized. Property has been found which is visible from Interstate 90 in Post Falls, ID. Fr. Gregory Horton, a graduate of St. Tikhon's Seminary, is using all of his energy and talent to get the parish going. He needs help to obtain a permanent church building. Write him at PO Box 2611, Coeur d' Alene, ID 83816 or call him at (208) 773-2876.

FR. ALEXANDER MEN is the subject of 2 books released by Oakwood Publications, 3827 Bluff St., Torrance, CA 90505-6359. The Biography of Alexander Men by Yves Hamant is $14.95. Awake To Life is a collection of his sermons from the Sundays before Great Lent through Pentecost. This covers almost half of the year. Fr. Men was a convert to Orthodoxy and was very influential in contemporary Russia. He reached both the unlettered and the well educated. He was near his home in the forest as he was walking to serve Divine Liturgy. He was killed with blows from an axe in 1990. These books and many others can be ordered from the above address.

FLORIDA INTERNATIONAL MUSEUM, 100 2nd St. N, St. Petersburg, FL 33701 shall have an exhibit on Alexander the Great starting Oct. 1.

THE 2000th ANNIVERSARY of Christ's Birth will be marked by special festivities in the Holy Land, arranged by the Patriarchate of Jerusalem. An Inter-Orthodox Coordinating Commission has been established to implement the project.

IN UKRAINE, President Leonid Kuchma pledged to settle conflicts between Orthodox Churches of various jurisdictions. Clashes in 300 towns in the past four years have occurred over ownership of property. Mr. Kuchma rejected calls for the establishment of a state church.

THE THIRD MILLENNIUM should be a "spur to Christian unity" according to Patriarch Bartholomew, who reiterated this many times during a lecture at London's Westminster Abbey.

ONE OF THE BIGGEST FESTIVALS IN Massachusetts is the Kielbasa Festival in Chicopee, which will start on September 8.

IN THE EARLY 1900's the Russian Orthodox Mission in Korea received an icon of St. Seraphim and a large icon of the Tikhvin Mother of God from Empress Alexandra. St. John of Kranstadt donated a set of his vestments. These are on display in the Mission Center in Seoul along with other ecclesiastical articles from the original mission.

On 26 September many Patriarchs met on the island of Patmos for the 1900th anniversary of the writing of the Book of Revelation by St. John. The 15th article of their message reads: "In a world confronted by all kinds of sects and terrifying interpretations of the book of Revelation, all of us, especially the younger generation, are called to learn and bear witness, in word and deed, to the fact that only the love of God, of our fellow man and His creation offers meaning and salvation to our lives, even during the most difficult periods of history. In spite of dramatic events, the book of Revelation contains in its depth the Gospel of Christ which reveals to us that man's sin and the demonic destructive forces have been, and will be, defeated by Jesus Christ, the Lord of history, Who is "the Alpha and the Omega … Who is and Who was and Who is to come, the Pantocrator." (Rev. 1:8)

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shootko going alright. Hvelya dobra and this makes you feel dobre.

Yah mam takee exciting story vam peasatee. Me dostalee invitation nah veselya ot krayankee, Zuskee, for her daughter, Cathareenkee kotora budee married nah lawyeraa. Veh pomyayeteh Zusku, ohna barz Amerikanka teper. Ohna me callovala eh bragging za new son-in-law eh kazhee zhe ohna hotchey elegant, dignified wedding non of that "hunkee" stuff. Yah sluham yeh ee asked her why she is calling me? To tell all the krayans to take Miss Manners course before they come? Kolee I hanged up yah feel sorry shto yah say boh krayankah taka insecure noh yah talking "sprosta ot nosa."

Preshla veselya. Krayanka planned shitko tak elegant – tak American. Church was full of beautiful kweetke. Krayanka mala takee nice "mother of the bride gown on." Ah, krayan! Yah neh znam yak Zuska got him into a tuxedo, but she did. Ohn looked positively elegant! Everything went perfect!

Me peeshle doh halee nah reception. Tam tish everything looked perfect. Krayanka orderavala napkins, flowers, svitckee to match nevestee gown – everything was color coordinated. Yah dumam if krayanka wanted to impress "the many important guests at the wedding" ohna dostala wish.

We didn't even have to find a seat; preslah gewka eh brala nas doh nash table. Tam bullo druhe krayanee ee me malee takee good time balakalee. Then musikantee started to hratee. Ohnee hralee tak loud zhe yah couldn't even hear shto me staree saying to me. Druhe at table trying to talk over the music. Their lips were moving but we couldn't chutee anything. Ohne looked like fish in fishbowl gulping for air. Yah gave up talking and trying to hear. Me ears began to hurt. Yah had to go out ee put kleenex or something in my ears. Yah dumam what is elegant about this? Anyhow yah got close doh ear of starohoo ee kretchu: "I'm going to the bathroom." You guessed it musica stoppnula. Eh everyone in hall heard me. Yah bulla taka embarrassed yah neh znam what to do get up and go to the bathroom or start looking around like everyone is doing looking for the person who has to go to the bathroom. Anyhow soon musica started again, druhee zhenee got up and then yah did too.

Don't tell krayankee,
Hanya

PRESS FUND

It is interesting how often we receive a request for the address of someone mentioned in the funds. We do not furnish addresses but are only too happy to forward a letter to the person found. This service is appreciated as shown by the many letters of thanks we get. We wish to thank all of you who help us to keep printing. So many costs are going up but we hesitate raising the price, as we want the paper to be distributed as far as possible. Spasebo. Anonymous (4), Mary Ann Carmack, Dorothy Demianovich, Mary Kobani, Peter Vezmar, Lois Liberman, Irene Allen, Laura Smakula, Mary Kochmaruk, Ethel Watlock, Teresa Potopchuk, Helen Yablonsky, Theodore Demchak, Harry and Anna Cuca, Joseph Roman, Allen Lucas, Suzanna Nemeth, Helen Buckowsky, Pauline Vinay, Elizabeth Casper, Helen Cudlic, Mary Embroski, K. E. Petrochko.

Julia and Walter George for Andrew Tus's special day on June 2. Paul and Doris Rusinko prayers for health of son-in-law Roger Copley and mother Anna Rusinko. Anthony and Stephanie Pawlik prayers for health. Father and Matushka Stroyen prayers for all who made their 50th wedding anniversary so memorable. Matushka Josephine Kasatkin in memory of Fr. Constantine, daughter Vera and son Paul killed in Vietnam. Mary Carmack in remembrance for "comrades in arms" on Memorial Day. Frank Pelak in memory of wife Helen on the 20th anniversary of her death, Phillip, Anna, Paul, Eva, and Paul Pelak, Sam and Eva Tyrpak, Eva Replyuk, Al Musso. Deacon Keith Russin in memory of his parents Anna and Simeon Russin. Mary Hanieff in memory of parents Seman and Daria Hanieff, uncles Nickita Prewallo and Simon Pinchuck, brother-in-law Michael G. Evans and Stephen B. Hanchak.

* * * * * * * *

How wise is our Orthodox Church in urging us to repent and confess our sins as often as we are aware that we do have sins burdening our souls. St. John Kronstadt tells us: "Man recognize your spiritual misfortune, and steadfastly and continually pray to the Saviour that He may have saved you from it. Don't say to yourself: 'I am not in danger; I am not in misery...' This is the misfortune, that you being in the greatest misery, don't recognize your misfortune – the misfortune of being in sin."

•Sight

Antonin ordered that the contents of the cauldron be poured over his head, to prove to all those present that this was a fiasco designed to deceive them. But the content was real and he was so badly burned that his eyes burned in their sockets. He became blind.

Quickly, Paraskeva responded to Emperor Antonin's screams as he hysterically shreaked: "Have mercy on me, O servant of the true God, and grant me my sight, and surely, shall I believe in the God you preach." His eyesight was miraculously restored.

She was given her freedom and left Rome to wander from city to city bringing many pagans to the Christian faith. However, she was arrested and tortured in two more cities, but by the power of God she quickly recovered from her wounds. Again, she was accused of sorcery.

Finally, she was beheaded by orders of Prince Tarasius. Her relics are in Istanbul, Turkey in the church dedicated to her. Many miracles to those suffering from eye diseases, even blindness, have been recorded that have occurred after prayer in their presence.

She is considered the patron of ophthalmologists and optometrists. We intercede for the prayers of St. Paraskeva so that we may "see and understand" the Word of God and to have the tenacity and courage to practice the faith.

We find her on the calendar July 13/26.

* * * * * * * *

The work of prayer belongs to the angels, and is, therefore, the special concern of the Church. Every other work, i.e., charity, nursing the brethren, visiting the sick, caring for prisoners, releasing captives, and other similar things, is done by the brethren in love and offered by them to God.

Similarly, poverty, fasting, sleeping on the ground, prostrations, vigils, etc. are good and like a sacrifice to God, because they aim to subdue and humble the body so that we may be purified and approach God and become friends of God – yet these things do not present us directly to God, whereas prayer does so and unites us with Him.

A person praying acts towards God like a friend – conversing, confiding, requesting, thanking – and through this because one with our Master Himself.

St. Symeon of Thessalonika, "On Prayer"

SINS

With the easing up of rules concerning the receiving of Holy Communion, the tendency to classify sins into two categories is rapidly becoming common. People state that they don't go to confession before Holy Communion because they only have the usual small sins common with everybody. "I didn't kill anyone" or do anything bad (serious). We share the following story which gives a perspective on big and little sins.

Two men called on a pious, old monk to seek his advice. "We acknowledge our sinful ways," they told him, "and we want to clear our consciences. Can you advise us on how to do this and get rid of our guilt?" The old monk agreed to help. "But first," he said, "you will have to tell me about your sins."

The first man said, "I have committed a terrible sin, a grievous sin, a great big sin." The second man said, "Oh, I have committed a number of small sins, none of them grievous or terribly significant."

The holy man pondered the matter for a while, then said, "Each of you must bring me a stone, representing each one of his wrong-doings." The two men then set out to carry out the monk's instructions.

After a while, the first man staggered back, carrying with him a huge boulder. It was so heavy he could hardly lift it. With a loud grunt he dropped it before the old man.

Then the second man returned carrying a bag of small pebbles, which he promptly laid at the monk's feet.

"Very good work," said the monk. "Now, each of you take your stones and put them back where you found them." The first man staggered back to the place from which he had brought the huge boulder. But the second man was unable to remember where he had found each of his little pebbles. So he returned to the wise old man and told him that he couldn't carry out his instruction. To which the monk replied, "You must realize, my son, that sins are like those stones. If a man commits a big sin, it lies heavily on his conscience. But if he truly repents, the burden is lifted. He is forgiven and the load is taken away. But if a man is constantly doing small things that are sinful, he is less likely to repent and more likely to remain a sinner, out of habit.

Understand, therefore, that it is just as important to break the habit of committing little sins as it is to avoid committing a big sin."

PEACE GIVER FORETOLD

We celebrate the Birth of St. John the Baptist exactly six months before the Birth of Jesus.

The Gospel reading for this day clearly tells of this event. Read about it in St. Luke 1:15, 57-68, 76-80. But it would be especially beneficial to read from St. Luke 1:1-15 and then 68-79. The verses 68-79 give us the prophesy of St. John's father Zacharias. It is rich in references to peace – the message we will be getting six months hence.

Peace – where can you find it?

In an unceasing round of pleasures? Try it, and come back someday and tell us how they turned to dust and ashes in your hands.

Or in pride of achievement and of selfishness? Try it, and then come back and tell us how intensely lonely the heights of human achievement and of selfishness can become.

Or in jealousy and in envy of your friends because you think that God has given them more than He has given you? Try it, and then come back and tell us how your hatred and your envy finally seared your heart and scorched your soul and left you with the burning wounds of a life that knew no love.

PEACE IS NOT FOUND ALONG THESE WAYS. PEACE LIES IN BACK OF YOU. IT FOLLOWS THE FOOTPRINTS OF THE PRINCE OF PEACE.

It is found in the glorious surrender to the faith of your childhood – in the realization that all your hope and all your joy and all your life rest upon Him Who carried your sin-torn confusion and hell-born restlessness up to Calvary and brought down peace – the peace of heart and mind which flows from the knowledge of that great atonement, of redemption completed and of sins forgiven – the peace which even today in the 20th century only God can give.

ALASKA FUND

Many are planning trips to Alaska this summer. When you visit the Orthodox Churches notice copies of The Orthodox Herald which are being sent there every month. Thanks to Theodore Demchak, Harry and Anna Cuca, Joseph Roman, Many Hanaieff, Laura Smakula, Pauline Vinay, Elizabeth Casper, Alexios Fedec, Ethel Watlock, Theresa Potopchuk, Paul and Doris Rusinko, Steve Alushin, Anon (2).

Dabs of Thoughts

The nation cannot simply forsake young single parents. We have to be careful that sometimes, by trying to motivate these teenagers, we give a message of comfort and consolation instead of the reality of kids having kids. Fr. DL

St. John Chrysostom calls prayer "an anchor for the tempest tossed, a support for the weak, a treasure for the poor, a defense for the rich, a medicine for the sick, and a preservative for the healthy."

Our most important patriotic holiday, July 4th or Independence Day, is closely associated with a piece of music which was written by a Russian: Peter Ilich Tchaikovsky who was born in Votkinsk. He wrote the "1812" Overture which is usually played on this day and has caused more cannons going off in the United States than ever with the pealing of bells.

More Americans celebrate birthdays in July and August than in any other month.

Thomas Jefferson and John Adams died the same year on the same day – the Fourth of July. In a later year another president died on the Fourth. Do you know who this Virginian was?

Many of the older church buildings were built with room underneath for a parish Russian school and meeting room. This meant that many steps had to be included to reach the church proper. Now that there are so many "grey heads" with bad knees, many of our Orthodox parishes are building elevators so that they may attend the services.

An optimist is a person who takes the cold water thrown on his ideals, heats it with enthusiasm, makes steam, and pushes ahead.

For years, I watched the offering being taken in the midst of the Divine Liturgy. It struck me as something that broke in, that was out of place. The clinking of money jarred my spiritual sense. I saw it as a necessary evil. Gradually, however, I have come to understand why it is that only in this service is the offering usually taken. I have come to see it as one of the minor climaxes of the service. The offering of our prayers, the offering of our means, the offering of ourselves, and the offering of Christ, are joined together in one great uplifting experience.

Even a mosquito doesn't get a slap on the back until it begins to work.



EDITORS' NOTES

God blessed us with a beautiful sunny day for our Heritage Tour reunion at St. Tikhon's Monastery on May 27. The reunion grew to include members of our wedding party 50 years ago as well as our Aunt Eugenia Klimash, who was the main cook. We were married when books and stamps were still needed for many foodstuffs and beverages. Relatives, neighbors and friends shared their hoarded stamps and came to decorate the hall and prepare the meal. It was all done so spontaneously. This was true 50 years later. The anniversary party just grew. St. Tikhon's was the sentimental place because we met there and our lives have been closely allied with it. The food was ethnic – some like bigos and snitzli were served at our wedding reception. So many people brought food and supplies and helped that it was almost a repeat of 50 years ago. Thank you all for your prayers at the moleben served by Fr. John Bohush, who was the ring bearer at our wedding, for your voices raised in prayer and your many signs of caring. We can never thank you enough. This day was also enriching because our new heritage tour family met with our older family. So very many cards and gifts were received from our Orthodox Herald supporters and we are grateful to them.

We wish to thank Archbishop Herman who set aside a room for us if it rained. It was not needed but it did remove one worry.

Here it is July, my daily walks are more fun now. I stop on my return home and pick a pint or so of raspberries, which grow in abundance near the babbling creek at the bottom of the hill. Their sun-warmed sweetness gives more energy for climbing back up the hill.

Wouldn't you like to send copies of the life of St. Paraska to the Jesus Seminar mentioned in our June issue? Does it make sense that people would agree to suffer so for a "mythical" person?

God Be With You.

* * * * * * * *

Few success rules work unless we do.

WINTER GRACE

You tell me I'm getting old,
I tell you that's not so!
The "House" I live in's wearing out
And that, of course, I know.
It's been in use a long, long while;
It's weathered many a gale;
I'm really not surprised you think
It's getting somewhat frail.
The color's changing on the roof,
The windows – getting dim;
The walls, a bit transparent
And looking rather thin;
The foundation's not so steady
As once it used to be;
My "house" is getting shaky,
But my "house" isn't me!

A few short years can't make me old;
I feel I'm in my youth;
Eternity lies just ahead,
A life of joy and truth.
I'm going to live forever, there;
Life will go on – it's grand!
You tell me I'm getting old?
You just don't understand.
The dweller in my little "house"
Is young and bright and gay.
Just starting on a life to last
Throughout eternal day.
You see only the outside,
Which is all that most folks see.
You tell me I am getting old?
You've mixed my "house" with me!

MISSION FUND

Copies of The Orthodox Herald go all over the world to tell about the Orthodox faith. We receive many requests from the U.S. as well as overseas. Most of those going overseas are translated from English to the native language and printed in papers and educational material. Helping are Tamara Faight, John Yurchak, Mary Leszunova, Mary Hanaieff, Theodore Demchak, Pauline Vinay, Harry and Anna Cuca, Elizabeth Casper, Ethel Watlock, Teresa Potopchuk, Paul and Doris Rusinko, Marie Stefanelli, Kerya Brisbine for health of Uhrin, Albers, Sulin and Evancho families. Anne Bryniak in memory of brothers William and John Maruska, Anon (3).

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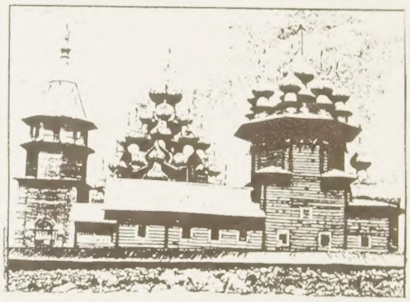
In Married People, Staying Together in the Age of Divorce author F. Klagsbrun suggests the following secrets for a long-lasting marriage: Share fundamental values, trust each other, accept the imperfect and the unchangeable, tolerate change, consider marriage permanent, feel comfortable depending on each other, and experience closeness through mutual memories.

•Kitchen Corner

fit a large greased cookie sheet, allowing enough to build up edges. Spread with filling.

To make filling: Shred cheese, add beaten egg, milk and chives to make a thick paste. Spread on dough to within 1/4 inch of edge. It may go over edge if spread too near and dough is not built up enough. Sprinkle with dill. Let rise 15 minutes. Bake in 400° oven for 20 minutes or until cheese is lightly brown. Remove from oven. Brush with butter, if desired. Cut into squares. Best when warm or at room temperature. Can be reheated in microwave. Don't overheat.

Variation: 1. Any combination of cheeses may be used. Longhorn and cheddar are a good combination. 2. May use dough made of hot roll mix or thawed frozen bread dough.



Scattered throughout northern and eastern Europe are many wooden churches. When we visited in Zdina, now in southern Poland, we were struck by the resemblance of the church where St. Maksym worshipped to the one many thousands of miles away on Kizhi Island.

The settings of the churches are different. The one in Zdina is on a small incline in the open fields. The one on Kizhi is also on an incline but it seems to float on the earth. Glistening like silvery fish scales in the cool sun of northwest Russia are 22 onion-shaped cupolas sitting atop a wooden church. A closer look reveals that the cupolas are covered with thousands of wooden tiles, now weathered by age.

For almost three hundred years, this wooden building complex on Kizhi Island in Lake Onega has been defying the country's harsh winters. Silently it testifies to the amazing durability of wood, the skill of its builders and the Orthodox faith which inspired them to build their best to the greater glory of God.



Last month, I wrote about the special rolls which are made in the Carpathian area for SS. Peter and Paul day. Some cooks make mandryks as in a large pan instead of in rolls for eating at home. Mary Matrichian of Lansford, PA was kind enough to share her recipe which she calls poplanok. This makes a good dish to take to a picnic or covered dish lunch. I especially like the filling, which can be put on the dough in last month's issue, on hot roll mix made according to the recipe on the box or, best of all, by the recipe which Mary included.

Poplanok (Slavic Pizza)

Dough:

3 cups flour (about)	1 cake dry yeast
1/2 tsp. salt	2 Tbls. oil
1 tsp. sugar	1 1/2 cups milk

Filling:

3/4 lb. sharp cheddar cheese
1 egg, beaten
milk added to egg to make 2/3 cup
1 tsp. chives
1 tsp. sugar
1/2 tsp dill (on top)

Heat milk until lukewarm. Combine 1 cup flour, salt, sugar and yeast in large bowl. Add milk and oil. Beat for 2 minutes. Add 1/2 cup more flour and beat in well. Mix in remaining 1 1/2 cups flour and knead to soft dough. Add more flour, if necessary. Grease a medium size bowl. Place dough in it, turn to cover all sides. Cover. Let rise in warm place until double. This takes between 45 and 60 minutes. Punch down. Let rise another 15 minutes. Make filling. Roll dough out on floured board to

(Continued on Page 17, Col. 3)

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JULY 1996

1 Matt 12:9-13
2 Matt 12:14-16; 22-30
3 Matt 12:38-45
4 Matt 12:46-13:3
5 Matt 13:4-9
6 Matt 9:9-13
7 Matt 8:28-9:1
8 Matt 13:10-23
9 Matt 13:24-30
10 Matt 13:31-36
11 Matt 13:36-43
12 Matt 13:44-54
13 Matt 9:18-26
14 Matt 9:1-8
15 Matt 13:54-58
16 Matt 14:1-13
17 Matt 14:35-15:11
18 Matt 15:12-21
19 Matt 15:29-31
20 Matt 10:37-11:1
21 Matt 9:27-35
22 Matt 16:1-6
23 Matt 16:6-12
24 Matt 16:20-24
25 Matt 16:24-28
26 Matt 17:10-18
27 Matt 12:30-37
28 Matt 14:14-22
29 Matt 18:1-11
30 Matt 18:18-22, 19:1-2, 13-15
31 Matt 20:1-16

BIBLE STUDY

Most of this month the readings are taken from the Gospel according to Matthew. This gospel contains many parables. For example in chapter 13, there are seven.

A parable is a simple story which, indirectly, points to a moral or religious lesson.

Christ used this form of teaching extensively: (1) spiritual truths were interpreted in terms of familiar themes; (2) these lessons could be more easily remembered through parables; and (3) the hostile and spiritually blind would not understand and thus add to the opposition which by this time was already bad.

According to St. Matthew, the first parable ever spoken by Jesus was that of the sower. (Matthew 13:1-9). In Palastine it was the custom for crowds to follow famous Rabbis wherever they went so that they could catch the pearls of wisdom which fell from the teachers' lips as they walked. Jesus was walking by the seaside, and such a throng of people wished to hear Him that He was nearly pushed into the sea. To escape the press of the crowd, Jesus went on a boat. In the boat He sat down to speak to the people, for teachers, in those days, sat to teach. It may well be that in this parable Jesus was describing something that was actually happening as He was speaking, and that at that very moment He could see the sower sowing in the fields up from the seashore.

The parable of the Sower will richly repay serious study. Jesus, Himself, interprets it. Who are they that represent the four groups He mentions? How does this parable relate to us? Do we bring forth 100-fold, or 60, or 30 or 0?

Now let us look at the readings from Matthew 18 and 19. In these readings there are several verses which are often misinterpreted. In Matthew 19:14 we read: "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven." Sometimes people bring children to church who are very noisy and disruptive. There is little effort made to control them. If something is said to the parents the above quotation is given. The interpretation of the Church is different. It teaches that they are not to be kept from the Kingdom because of their age or immaturity. Therefore, in the Orthodox Church, children, like adults, can receive the Sacraments of baptism, christmation, communion, anointing with oil for healing and confession.

Another verse which should be written on magnets for refrigerators is 18:6: "But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea."

If children were treated as Jesus taught, we would not hear of so many cases of child abuse and neglect. We should heed this verse in our contacts with children.

BASIC FACTS (12)

It is very difficult at the present time for people to identify an "Orthodox" Church. This is especially true in America where we have freedom of religion and anyone, anywhere can organize a group or co-opt a few people and claim it a religious entity which is part of the universal Orthodox Church. There are many such autogenic small groups.

One of the purposes for the formation of the Standing Conference of Canonical Orthodox Bishops (SCOBA) was to try to make sense of this proliferation. Unfortunately, in some ways, it only added to the confusion because there are Orthodox Churches which are not in SCOBA but are considered a part of the universal Orthodox Church.

Since there is no one head of the Orthodox Church in the world and faithful move from one part of the world to another where they form Orthodox groups and are rejected or accepted by one patriarch or another, the problem is becoming even more intense.